

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, October 30. 1714.

I would fain, if the Eyes of the People could be open'd to common Sense, clear up two Scandals which I meet with, in our Arguments about Peace, which if once remov'd, and a right Understanding Establish'd among us upon this Head, we might soon come to see with other Eyes than we do, in the Case of the great Articles of Peace and War, which now tak up so much of our Discourse in the Town.

1. They say the Whigs are agaist a Peace; Bloody Minded Whigs! said an Angry High-Flying Friend of mine; these Whigs are all for Blood, for Fighting!

pushing on the War! &c: nothing will satisfy them but more War, Ruining the King of France, pulling him out of his Throne, and the like! and they will bear of no Peace..

I do not believe a Word of it — It's all a false Story, a Slander, a Thing cast on them to scandalize their Principles; they are all for Peace, and are as forward for it as any body, and they have Reason to be so, because they pay as much to the War, as most of their Neighbours.

1714.

I met with an Honest hot Whig the other Day, and he Contradict'd me, and, says he, *I am for no Peace*; I am for carrying on the War, and pulling Old Lewis XIV. out of his Throne, making King Philip Abdicate; I am for carrying on the War — Ay, 'the War, the War, Sir, says this Son of Je-
bu, *I am against a Peace.*

I do not believe you, says I, no, not a Word of it, tho' you say so your self, I know you are quite of another Mind.

They say on the other Side, they are going to sell us all, for a Peace with France; They are going to give up Spain, Agrandize France, and, in short, to make a False, a Scandalous, an Unsafe Dishonourable Peace.

I do not believe a Word of this neither — And upon taking both these apart, freed from the Scandals rais'd on them as above, the Matter is most easily reconcil'd, and with the least difficulty imaginable, are both these sorts of People brought to mean the same Thing — The Court and the Whigs all in one Class, and all the rest i: Clamour, Fire, Lightening, and the Effect of a Party Plotting among us, to destroy both.

First take the Whig, the hottest you can meet with, and let me ask him, Sir, *What is your Thoughts of the Peace?* Q, Peace, I abhor the Thoughts of it, carrying on the War is the *only Way*; pulling into France, pulling down'the French King, this is the *only Thing* that *can do the Work*; first make Philip Evacuate, Disembogue, and lay down, and bring the King of France upon his Knees, then you do the Fob — Well, but pray Sir, What means these Phrases, the *only Way*, *do the Work*, *do the Fob*, and the like? *Why then the Day is our own*, says he, Well, said I, and *What then?* Why then you carry all before you, says,

my Whig — And what then, says I? *Why then you may have a Peace to your Mind* A GOOD PEACE — So that after all, the Variety of Expression, serves but to Illustrate it, the Thing is the same, A GOOD PEACE is the End of all.

Come next to the High-Churchman — Sir, say I, *What are you doing? What, are you Treating?* Ay, Sir, says he; *Why, say I? What do you mean? Do you design to make a Peace?* Yes, says he; well, but what, will you give us all up, Treat without our Allies, and give up all to France; quit Spain, and make an Unsafe Dishonourable Peace? No, no, says he, there's no such Thing in Agitation, we only resolve to Treat; France proposes a Treaty, we cannot think it Prudence to deny it; if he does not give Satisfaction, we are never the nearer; if he does not restore his Illegal Conquests; if he does not quit all Claim to Spain, if he does not give Security, we have done no harm by proposing a Treaty, if he does not give up his Conquests, we are but where we were; there's no Danger in a Treaty — Pray, Sir, say I again, *What is the Meaning of all these Words, give Satisfaction, give Security, give up his Conquests?* What is to be understood by it? — Why, says he, in short, if he will not yield to make A GOOD PEACE, we will make no Peace at all: Now pray what do we differ about? The hottest Whig cries out for War, but it is to be faid and extinguis'd in A GOOD PEACE; The hottest High-Flyer pretends to yield to nothing but what may amount to A GOOD PEACE.

And where's now the difference among us? — Are we not all of a piece? Are we not all doing the same Thing? Truly all the present Matter of Debate, must not lie whether this is for Peace or no, or that will sell us to France, or no; but what is, or is not A GOOD PEACE? — I cannot think we should differ about this neither, when we agree so well about all the rest.

A GOOD PEACE then is the Word : No Whig in England that ever I met with, desires War for any other End : No High-Churchman that ever I met with, (Jacobites excepted) but would yield to this, That they desir'd no Peace but A GOOD PEACE, a Safe and Honourable Peace ; so that we are all agreed about the Thing.

As to the Question, which, as I have said above, what is or is not A GOOD PEACE, I shall not enter far into it here, having that Subject under Consideration in a small Tract by itself, and now in the Press : But in general, no Peace can be good, whose Conditions are not Safe and Honourable ; for Safety and Honour are the only two Qualifications, which render Peace a Blessing to the World — It is true, the common Acceptation of the Words *a Good Peace*, may extend to Circumstances, and so the People that are reduc'd to Extremities say often, We must make *a Good* a Peace as we can, and yet such a Peace may be Unsafe and Dishonourable, and was only good by Comparison ; but this is not our Case — A good Peace is understood alike by both Parties ; *a Good Peace*, must be a Peace yielded to, upon Terms of Safety and Honour.

In the general we may say then, That both Whig and Tory are for Peace, *a Good Peace*, none but *a Good Peace*, and join in this, That the War must be carried on, till such a Peace can be obtain'd — Where then is the difference ? All our

Breaches and all the Unkindness among us, is only this, least one should make a Disadvantageous Peace, Dishonourable and Unsafe to the Nation ; and least on the other Hand, the other should reject all Conditions, and be absolutely against Peace, to Eternize the War, and Entail it on to our Posterity, to the utter Ruin of the Nation.

Now to end this Dispute, I can see but one Remedy, and that is a *Treaty* ; I hear abundance of People object against Treating at all ; I will not pretend to be let into that Secret — They say the Proposals of France are not a sufficient Ground of a Treaty — But why should we refuse to *Treat* ? Why not *Treat* ? We are never the ~~poor~~ a Peace, or farther off of the *War*. — Perhaps when every Party come to make their Demands, and back them with just and reasonable Claims, when the French see the Unanimity of the Confederates, and they stand by one another with the same Fidelity in the Peace, as they do in the *War*, he may come up to their Demands, if not, the *War* can but go on at last, and by Treating, the Scandal of resolving to continue the *War* will be remov'd ; for my part, I am for Treating by all means — It is but hearing what the French have to say ; not to hear them, is not to put an End to the *War*, whatever they Propose, and taking all the Blame of a Breach, and all the Blood of the *War* upon ourselves.

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